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WHEAT CONSERVATION IN AFRICA

Life and Light

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Salvage Work in Johannesburg Slums

By Rev. James Dexter Taylor

The readers of *Life and Light* will remember that at the Jubilee Meeting in November \$600 was asked for advance work in Johannesburg, South Africa. This was for the salary of an assistant to Mrs. Bridgman in her work in the "yards" of which Mr. Taylor writes so vividly in the accompanying article. Such a helper has been found in the person of Miss Weir, a colonist, and the friends who have made this possible will find heartfelt satisfaction in this account of how Christ is being made known in these slums of South Africa.—*The Editor.*

IF you are a tourist with a morbid curiosity, such as that which leads slumming parties to visit the red-light districts and the ghettos and Chinatowns of our American cities at night, you will ask the police of Johannesburg and they will take you on a personally conducted tour under police protection through the native slums of Johannesburg. All the sins forbidden in the Decalogue and all the vices listed in the first chapter of Romans flourish in the so-called "yards," which form one distinctive feature of Johannesburg slums.

But if you are a Christian tourist, interested not in the spice of adventure that attaches to seeing sordid things at long range, but interested in the human stories that abound there and in the human beings who are the actors in those stories, then go not with the police, but with Mrs. Bridgman or Miss Weir, as they make their round of friendly visits, for those same slums are their parish. If any one can go with them and come back without a burden on his heart for these poor lost sheep, and without a glow of enthusiasm for the rescue work that is being done, and without a profound admiration for the spirit of those two women who carry the tender, winning confidence of the Saviour himself into conditions as discouraging as any Christian worker ever has to face—then the visitor must have a very peculiar kind of mechanism in the place where his heart belongs.

The slums of Johannesburg are not found in tall, teeming tenements like those in our American cities. The "yards" are stands held in private ownership, on which have been built a row of corrugated iron sheds around the four sides of an open courtyard. The sheds are mainly one-roomed dwellings rented to native "families" or to single native men or women. Most of the "families" living in such places are families only by courtesy. The wife and mother is the only permanent element in the "home." The husband and father may change as often as contracts run out and laborers return to their distant homes and their places are taken by others. Less respectable than such families are the many women living by prostitution, a vice quite new to African paganism. The life of the small community all goes on in the open yard, into which access is had by a wide gate through one of the walls of iron sheds. There on Sunday afternoons dancing, gambling, courting, quarreling goes on, and in the midst of the pandemonium of the "yard" little children run about at play, children of a race born to the sunshine and the



Family Quarters in Mine Compound

out-of-doors, pagan, non-moral, but not *de*-moralized. But these children know no life but that of the "yard," the slum, the city street, where the mixture of the varying shades of color is itself evidence of the vice in these slums of the white man's city of gold.

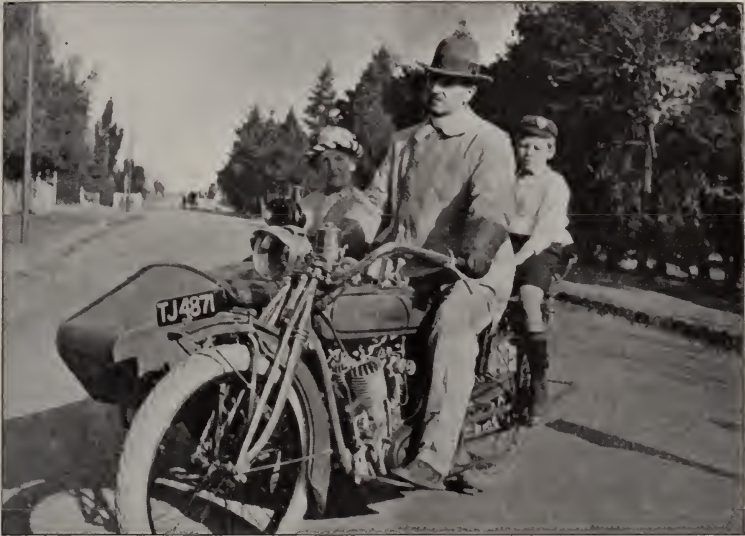
Not many years ago it was considered that Johannesburg was hardly a place for lady missionaries to do active work. The work lay mainly in the mine compounds, where thousands of young men were herded together in conditions which made it rather undesirable for ladies to go among them even for religious work. That work remains mainly a man's task, but in the city to-day the situation has changed. There is a growing population of native women and children in Johannesburg. In the first place there are the really respectable families, probably *comparatively* few, but nevertheless not inconsiderable in the aggregate, of native men who have become a permanent part of the industrial life of the white man's civilization and who have chosen to bring their families up from the far-distant homes on mission-stations in Natal and elsewhere, rather than to be separated from them for months on end. Then there are the girls who have been drawn to the city by the lure of high wages and a life of excitement and who in all too many cases lead lives of sin; and finally there are women, many of them backsliders from Christianity, who have found profit in evil-doing, in the illicit liquor-traffic or in prostitution or both.

On the mine compounds have grown up the so-called "married-quarters," or "tsikomplatz," a separate enclosure, but with a gate opening into the general compound. A native guard stands at the gate to preserve the semblance of protection and privacy to the females of the "families" here living, but here also few of them are families in any true sense. Outside the compounds, in the poorer quarters of the city itself are, besides the yards already described, other areas where similar sheds fill the whole available ground and there is still graver danger from overcrowding. Besides these there are the municipal locations, or native townships outside the city limits, where most of the real families lease or own dwellings, but even in these locations there is little that is conducive to decent living, and in some of them illegitimate births are said to range from 25 per cent to 40 per cent of the total birth-rate.

Our Dornfontein church is in the very midst of one of the largest centers of the "yards." Some five years ago Mrs. Bridgman began gathering out of these unspeakable conditions the children, who form the saddest part of the picture to any one who visits these places with seeing eyes. These little double heathen, precocious, ignorant of everything but sin and shame, were a problem. When they and their parents began to take an interest in their coming to Sunday school clean and neatly dressed, and when they began to settle down with interest to learn hymns and Bible texts, and when they began to respond to the personal touch of their devoted teachers and to show that they were beginning to acquire ideals, it was a triumph. It was not a speedy process. It took more than two years of anxious, prayerful work to lay the foundations. I count it one of the high spots in my missionary career to have attended a Christmas festival in that little slum Sunday school. The slum was all left outside. I never felt nearer heaven than in that Sunday school. Not because of its innocent children,—there was perhaps little innocence there except among the small infants; but the spirit of heaven was there, heaven's saving grace, heaven's joy in visions of a better life, heaven's happiness in the joys of children. Miracles had already been wrought in the lives of those children, and the heart of many a mother was beginning to soften as she felt the glow of a new pride in her child, and the uplift of the visits of those sister-women of white skin, who brought them the only touch they had, except of evil, from the white man's higher civilization.

Imagine the grief of Mrs. Bridgman at having to leave her school just at that critical time for her furlough in America, and her anxiety for it during her absence. But picture if you can her joy when returning she found that through the devoted labors of her volunteer assistant, Miss Weir, a lady who was at the head of one of the large department stores in Johannesburg, the school had actually grown in her absence and the interest had been thoroughly maintained. Is it any wonder that she felt that Miss Weir's powers were being wasted in commercial life and that she wanted to have her as a permanent member of the Johannesburg staff? Now a small hall adjacent to the church has been hired, where the Sunday school can expand and where the social features of the Johannesburg plans can

begin to be introduced. Victor Hugo said, "There are no bad men nor bad plants, only bad cultivation." There has been some mighty bad cultivation in the rapid growth of that great mining city, and there is abundance of rank weeds, of miasmatic bog, of noxious vegetation in the native life of those anomalous slums (slums in Sunny Africa). But your workers are cultivating one of the sweetest and most wholesome gardens of flowers and fruits to be found in the great world field, and the African womanhood and childhood of Johannesburg are feeling the touch of the finer womanhood of America through the personalities of your representatives.



The Bridgman Family Touring

Love Constrains Us to Go

When some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No. My wife and I do not like dirt. We have reasonably refined sensibilities. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ that he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us."—*Missionary Review of the World*.

Editorials

From Switzerland Dr. Chambers writes of the need in Sivas, where Miss Graffam is heroically carrying on single-handed the relief work:—

News from Miss Graffam
and Miss Matthews.

“A letter as late as November 27 from

Miss Graffam reports her very thankful for relief money, for the need is stupendous. She could use twice as much. There are now eighty-five orphans. Up to October they were eating wheat bought for two liras. After that date it cost sixty liras. She writes this to let it be known what this orphanage really means. They buy nothing but the barest necessities. . . .

“In closing I can only say that we are doing our best and that everywhere our work and our workers—American, German, Swiss, Dane or Ottoman—are regarded as truly serving the needs of the poor, and in general are treated accordingly. In this city we are helping all nationalities and faiths, and hundreds of sick, of poor, and of children are to-night sheltered and fed as a result of what we have done.”

Extracts from letter of Miss Mary L. Matthews, Monastir, Serbia, under date of January 30, 1918:—

“I am so glad to be here and help the women to get money from America, from husbands and sons, through the Consul at Salonica. So many men who have had such funds to pass on have kept them or have charged as high as twenty per cent for their services! Now the women are very grateful for a safe way to get what belongs to them.

“It is a bright warm day and I have put my plants on the porch in the sunshine. The sun is shining into my little basement den, as cosy a place as one could find in this city now. I wish I had some lime with which to whitewash the walls. But lime is hard to find. It has been possible to have a small stove, by putting the pipe through the floor above and out of the front hall window. I have one of our schoolgirls with me, who cooks and helps me, so that I am free for outside work most of the time. Three mornings in the week I am here for the women to come to me about their money or other things as may be necessary. I should not be contented to be anywhere else than in Monastir in these times. I am *very* well now.”

The Woman's Board of Missions is rejoicing that in two instances at least the young women needed for the advance work assumed at the Jubilee Meeting in November have been found.

**New Workers for
New Fields.**

Miss Anna Isabel Fox spent her girlhood in Albuquerque, N. M., and attributes her early interest in missions to the fact that her father's house was always open to the home missionaries. After graduating from the Normal Department of the University of New Mexico, she taught for five years at San Rafael, N. M., in a home missionary school. For two years she has been taking special training at Dr. White's Bible school in New York, where she will graduate in May. She has been appointed as one of the two new missionaries to the Philippines and will be supported by friends of the Board. She hopes to sail this coming summer.



Miss Fox



Miss McClure

Miss Mary Louise McClure, who also hopes to sail in August for the great, needy field of Shansi, North China, will be the especial missionary of the Christian Endeavor Societies. After a varied experience in business life, Miss McClure, whose home is in West Newton, Mass., entered Oberlin College, where she expects to graduate in June. During her course there she has been active in the Y. W. C. A. and other forms of Christian service. She has qualities which seem to fit her in a peculiar way for evangelistic touring in a hard field, and the friends of the Woman's Board rejoice that she has been appointed as the worker so eagerly sought by Rev. and Mrs. Watts O. Pye. She will be associated with Miss McConnaughey (W. B. M. I.), who so earnestly desires and sorely needs a helper in her big parish. Two other candidates were adopted April 15, both designated for the Foochow Mission,—Miss Eunice T. Thomas, a sister of Mrs. E. H. Smith of Ingtai, Foochow; Miss Annie L. Kentfield, whose home is in Hadley, Mass.

Will all the women missionaries *not now in active service* who have at any time been supported by the Woman's Board of Missions kindly send their present addresses to Miss Present Addresses of Former Missionaries. Mary L. Daniels, 503 Congregational House, Boston? It is the desire of the officers of the Board to have a card catalogue of all the workers who have been or are at present under the care of this Board. It is a simple matter to get addresses of those on the field or on furlough. There is however quite a long list of those who have married or have changed their residence and who have slipped out of sight of even those best acquainted with the missionary annals. This refers in large part to those connected with the Board a good many years ago. It will be a pleasure to place these friends, in addition to the desirability of having the records accurate.

The historical sketch by Miss Frances J. Dyer which was published in the Jubilee Number of LIFE AND LIGHT has now been reprinted in an attractive small pamphlet, illustrated as before. This and the *Survey of Our Work Abroad* by Leaflets for New Study Book. Miss Lamson will be found most helpful to those who are preparing programs for 1918-1919 on the *Women Workers of the Orient*. *Making the Home Makers of South Africa* and *Social Service in Two Chinese Cities* will also be found suggestive. Do not forget to order a copy of *World Wide Work*, if you do not already possess it. Note that the text-book is 35 cents now, instead of 30 cents as in former years, with postage seven cents additional. This whole set of helps including the book will be sent for 75 cents.

As the time for missionary lawn parties draws near it may be well to remind our readers that much dramatic material, monologues, dialogues and playlets is garnered into the Exchange Bureau. A recent addition is a monologue based on an article "Superlative Religions" by Mrs. Chauncey New Dramatic Material. J. Hawkins, which appeared in LIFE AND LIGHT for November, 1911. Mrs. John Froschl of Brooklyn, N. Y., has cleverly adapted this article to present-day conditions and has given the manuscript to the Woman's Board of Missions for use in senior societies. Copies at five cents each will be loaned on application to Exchange Bureau, 503 Congregational House.

Twelve Women Excused from Joining the Missionary Society

1. The back-number woman who does not desire to keep up with the times.
2. The narrow-gauge woman who is content to be a provincial.
3. The unambitious woman who aspires after a limited culture and limited equipment for her work.
4. The indolent woman who prefers to fritter away her leisure.
5. The busy woman who puts less important things before Christ's kingdom.
6. The easy-going woman who does not value her religion very highly.
7. The selfish woman whose social conscience is numb and who does not want it aroused.
8. The luxury-loving woman who prefers to live on the lower levels and does not care to enrich her religious life.
9. The prejudiced woman who "does not believe in foreign missions" and who is unwilling to take expert testimony on the subject.
10. The unthinking woman who does not like to face the issues which would be involved in studying world missions.
11. The unreasonable woman who is herself a product of missions but who forgets that the missionaries carried the gospel from Rome to England.
12. The disloyal woman who prays "Thy kingdom come" but withholds her time, her money and herself from helping to carry out the last command of Jesus.—*Adapted from leaflet issued by Student Volunteer Movement.*

The Treasury Outlook

Our comparisons for the months of the year thus far show that the Branches are working with us to secure the much increased amount needed to carry our work. The gain in their gifts for regular work has been quite steady and it would be a delight if we could say now that the success of the year as a whole is assured. But the war has so changed financial conditions both in the United States

and abroad that there is still a great task ahead of us. Our total gain in gifts for regular work to March 31 was \$7,225.45, of which \$2,200 is for the new work in the Philippines. Recent letters from China tell us that in order to give them the same money value we must send out *sixty per cent* more for every appropriation. This means \$1.60 in place of each \$1, because of exchange merely, and does not take into account the high prices which make the purchasing power of a dollar so very much less than ever before. Under these circumstances we must go on with unremitting effort to increase gifts all through the year.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MARCH 1-31, 1918

	For Regular Work			For Buildings	Extra Gifts for 1917 and 1918	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1917	\$5,456.18	\$559.00	\$6,015.18	\$3,507.07	\$83.00	\$8.75	\$958.84	\$10,572.84
1918	7,094.45	69.00	7,163.45	1,108.73	—	400.50	1,401.00	10,073.68
Gain	\$1,638.27		\$1,148.27			\$391.75	\$442.16	
Loss		\$490.00		\$2,398.34	\$83.00			\$499.16

OCTOBER 18, 1917, TO MARCH 31, 1918

1917	\$46,214.84	\$1,897.50	\$48,112.34	\$23,402.52	\$4,298.31	\$747.15	\$5,952.69	\$82,513.01
1918	50,887.82	4,449.97	55,337.79	19,174.33	16,509.38	1,352.55	12,026.05	104,400.10
Gain	\$4,672.98	\$2,552.47	\$7,225.45		\$12,211.07	\$605.40	\$6,073.36	\$21,887.09
Loss				\$4,228.19				

RECEIPTS FOR REGULAR WORK AND BUILDINGS JANUARY 1 TO MARCH 31, 1918

Counting on Apportionment for 1918				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$19,554.56	\$1,973.56	\$1,018.45	\$22,546.57	\$4,858.30	\$1,555.58	\$28,960.45

Women's Part in the Coming World

LOOKING FORWARD TO NEXT YEAR'S STUDY

By Florence S. Fuller

NO more striking sign of the new world to be created,—being created,—one might assert, could be quoted than the fact that the book which is being presented for study to thousands of Christian women all over our land to-day is devoted to the hard lot of women on the other side of the world. *Women Workers of the Orient*, by Margaret E. Burton, one of the secretaries of the National Board of the Y. W. C. A., is published by the Central Committee of the United Study of Foreign Missions.

The Committee has recognized clearly the points that some will make: we have troubles at home with women workers to take the place of men gone to war; we are looking after the work of the men who are fighting "over there" for the kind of world they are willing we should live in; and this is no time to pay attention to the troubles of women who always had troubles and don't know or expect any better.

That last may be true. But the time has come when their sons and fathers—their dearest for whom they work—are fighting side by side and for the same great cause with the men from our homes. We are stirred by the peril and death of women and children in war-swept lands. The Central Committee believes we will not be unfeeling when we learn of the revolutionary changes, the tremendous responsibilities which are being thrust upon Oriental women with very little preparation for it.

Certainly Miss Burton has brought together a wonderfully thrilling and impressive group of statements, beginning with those about the woman who works at home—not merely in cooking and sewing, even though she "raises the wheat to grind the flour to make the bread," etc., and "spins the thread to weave the cloth to make the gown," and all the rest of the song; but also in regard to the work which she does to add to the family income by silk-raising, it may be, or in work in the rice-fields, and by tea picking or other outdoor work.

The "Orient" in the book's title covers India, China and Japan, with briefer mention of Turkey. One very disheartening chapter is that on "The Wage Earners," dwelling as it does on the increasingly numerous factories, which with their unwholesome conditions, their prison-like rules and their pitifully tiny wages suggest a new stage of the Inferno.

The facts are almost too bad to quote, and one turns with hope to the next section, which deals with "Broadening Horizons" where women, and men as well for their women, are reaching for wider education and for a chance to serve their race. Think of a Turkish father who brought his daughter to Constantinople College saying, "Please give her special training in public speaking, for I wish her after she graduates to go into the interior and give addresses to Mohammedan women"!

Miss Burton gives numerous sketches of women of Turkey, India, etc., whose gifts have made them famous, like Halideh Hanoum, the Turkish editor and author, like the charming Chinese doctor, Mary Stone, and the Indian poetess Sarojini Naidu whose hauntingly lovely verse has caused her election as a Fellow of the Royal Society of Literature of Great Britain. *These and many more she calls "the Trail Makers," and one follows them gladly to the pages on women working together—not blindly and with struggle, but together, "in love of country, love of humanity and love of God."

This brings us to the chapter gravest to write and gravest to read, "The Call for Leaders." Western women could not be poured into the East fast enough to supply the need for leaders even if they knew all the thread of Oriental life which its leaders must know. Women of the Orient must follow Oriental women, and if their leadership is to be best it must be Christian leadership. A picture of the rapid growth of the mission schools and colleges which become interdenominational and international points to one of the ways in which these leaders are trained. But there are only two Christian women colleges in all China, and almost every third village wants at least a primary school teacher!

"China is athirst for leaders!" So is India, though the British Government takes an interest there; so is Japan, but the Imperial University and the Department of Education are taking matters in

War-time Problems of a Housekeeper in Turkey

By Isabel Trowbridge Merrill

CONSERVATION? Hooverizing? We have not called it by those names, but we have been practicing it in Turkey ever since the war began. And it wasn't a voluntary matter either. It was a choice between conserving and going without, and sometimes we had to choose the latter because there was nothing to conserve.

TEN THOUSAND BAGS FOR THE SUEZ CANAL

We in the north of Syria felt the pinch of the war first of all in being unable to get materials for clothing. When the Turks and Germans planned the Suez campaign, orders were sent all through our section to prepare sacks and bags. Ten thousand were requisitioned from our city. These bags were to go by camel train, we were told, to Suez, be filled with sand and dumped into the canal, and when the canal should be filled up the conquering Turkish hosts were to march over dry shod and seize Egypt! In feverish haste the people made bags, the police went from house to house collecting them and arresting all who were too poor to provide the required number. Many had to empty out their winter's supply of grain in order to give the sacks in which it was kept. Men were marched to prison until their relatives were able to deliver the sacks demanded. After the city was reduced to an apparently bagless condition the people were again "squeezed" for bags. "But we have none to give and nothing to make them of," was the objection. "There are plenty of bags in the bazaar, go and buy," was the reply; and to their great astonishment, sure enough, there in the shops indicated were piled the very sacks and bags they had already given with so much difficulty! To avoid another term in jail or a beating by the police the poor people had to purchase with their own money the bags they themselves had made and deliver them to the government by a stated time. The proceeds were supposed to go for *more bags*, though we suspected the larger share went into the pockets of the officials who had to work so hard for

their country. A suggestion this for an easy method of making money, for what is to prevent the endless rotation of the bags until worn out? We wondered too if the British Government in Egypt was not probably making some little plans of its own while the slow-moving camel trains were crawling across the desert with the bags.

SATIN, VELVET AND BROCADE "FOR THE ARMY"

The government had evidently found this to be an excellent method of supplying its needs. All cheesecloth and muslin was now seized for dressings and bandages, likewise any kind of cloth that could possibly be supposed to do for uniforms. Bags, bandages and uniforms serving as a pretext, the new military police in natty gray uniforms and gray astrakhan caps entered shops and requisitioned gingham, cretonne, dress goods, satins, silks, and the richest brocades and velvets. One poor shopkeeper told me one day that the police had just been there and taken all his great rolls of heavy broadcloth used for the robes of the Mohammedan clergy and judges. Armenian dressmakers were never so busy as now, cutting out and making up for the wives of officials and of the policemen themselves these rich stuffs so easily obtained. If trimming were required or even a spool of thread, these ladies of rank were not above sending for a gendarme to go and get it for them, of course without payment. I have been present in shops when finely dressed police came in to get a spool of thread or a skein of embroidery silk. A law had been promulgated previous to all this that whoever refused to comply with the demands of the government would be immediately arrested, so the shopkeepers meekly handed over whatever was asked for, and when the shelves were empty closed their shops and went home. A few removed goods secretly at night and carried on business in a quiet way in some retired storeroom of their own houses.

"VOLUNTARY CONTRIBUTIONS"

On top of bags came the demand for all sorts of things for the army. Every house had its quota to furnish. Our city had to provide, especially, wadded jackets and mittens for the army in the Caucasus. Many poor families had to go into debt or sell their belongings in order to comply with the order; others used the wool or

cotton from their own bedding to make the jackets. The evening paper thanked the population for its voluntary contribution to the army. With all this drain on the resources of the city, it is not to be wondered at that we could not procure even the common homespun cloth which in normal times was the principal product of the city. Many weavers had been drafted, many others exiled, and, moreover, the thread for weaving which used to be made in Manchester, England, out of cotton from Turkey, was no longer available because of the war. Clothes do wear out. Where were more to come from?

ANIMATED BEDQUILTS

In one of our large orphanages for girls the sheets were used to make underclothes, and ragged garments cut up to patch other ragged garments; the covers of comfortables, if whole, were ripped off and used for clothing. In the Boys' Home the sheets happened to be blue and white plaid, and these were used for patching the tattered gowns of the little boys. When they marched into church on Sundays their clothes were whole, it is true, but the effect of the ensemble was that of a moving crazy quilt. My own little daughters needed new dresses. I bethought me of some curtains which a student, earning his way through our college, had woven on his handloom for the new faculty parlor. They were of tan-colored crash and made pretty and serviceable dresses. Out of a silence-cloth that had done duty on my dining-room table for several years I succeeded in getting out some nice warm bloomers to wear under the new dresses. Couch covers came into requisition, bathrobes were cut up and made into coats, and trousers were transformed into jackets for shivering refugee children. Two such little girls were provided with good-looking coats made from the green felt cover on our library table. And to make these clothes I had to pay seventy-five cents for a spool of cotton thread! Garters wore out and no elastic was to be found. No matter, we tied up our stockings with tape and string and simplified the problem in the case of the children by letting them run barefoot for eight months in the year.

But what about shoes? All summer my children had gone barefoot, using the native wooden clogs out of doors. We had to get

the native slippers of a poor quality of red leather. In two weeks the soles were through. At the orphanage there were five pairs of shoes for a hundred and twenty children. They were kept sacredly on a shelf and used only when one of the boys had to go to market. They were not anybody's shoes in particular, but just "the shoes." When I started for this country last May I had just one pair of Sorosis shoes which I had taken out with me seven years ago and worn every winter since, and which, though badly worn through in places, had kept their shape well. I hoped I should be able at the capital of the province to find some one who would make me a pair of shoes. I did indeed succeed in getting a clumsy, ill-fitting pair of slippers made to order, but I had to pay \$20 for them, while a pair of men's shoes cost \$40.

ELEVEN PEOPLE TO ONE LAMP

But this was only one of our many problems. Another was that of light. Kerosene, our only means of illumination, was thirty times its usual price, the ten-gallon boxes which used to cost us \$2.50 being now \$75 a box! We used only one lamp, the smallest in the house. All the family gathered about the table in the library, my husband with his typewriter, I with my sewing-machine, the children with their books, and the maid with her mending, all depending on the one small lamp with its feeble flame, while the refugees camping out in the wash-house, as well as the two hundred and fifty orphans, went to bed with the chickens. We put our clocks an hour ahead and so saved all the daylight we could.

Matches soared in price until in our home the allowance was one a day. With this the kitchen fire was started, and after that any one wanting a light had to go to the kitchen and use an old-fashioned paper lighter, while the Turkish ladies of rank who came to call delighted in lighting their cigarettes at the attractive little electric lighters that came from "outside," as they call the civilized world. Candles, too, were beyond the reach of most purses. We saved all bits of wax and candle stubs to melt up and make new ones. We had just one stove going in our large, cold house, that in the library. This room now became living-room, workshop, office, reception-room,

schoolroom and dining-room. Often I would be teaching my class of eight little girls while my husband saw callers, transacted business or used his typewriter at the same time and perhaps half-naked refugees huddled by the stove. In this room, too, we gave out relief funds and in this room received the keepsakes and listened to the secrets and the last messages of men and women who were soon to go into exile.

ONE LUMP OF SUGAR A WEEK

Perhaps the most difficult problem of all from a housekeeper's standpoint was the one that is just beginning to confront the housewives of America, how to provide the proper and necessary food for the family while keeping within the limits of one's pocketbook, the main difference there being that many things we have been accustomed to regard as necessary elements of diet were not to be obtained at all even if one did have the wherewithal. For instance, for two years we had practically no sugar. It was to be had in the city for over a dollar a pound. At first we kept a little on hand in the locked pantry closet to use for serving coffee to our many official callers, as the etiquette of the country demands this. My children had one lump on Sunday afternoons in lieu of candy. But by and by this too gave out, and one day when a prominent Turk, whose good will we were anxious to keep, came to call, I had neither coffee nor sugar to offer. I found a jar of orange marmalade of three years' standing and decided to serve unsweetened tea with marmalade. To my surprise he emptied the whole dish of marmalade into the tea and drank it down with apparent relish!

Our own breakfast "coffee" was made of bran roasted with a little molasses. We had, of course, no white flour at all, and no canned goods except a few tins of sardines and condensed milk which we were keeping in case we should have to flee. Vegetables were few and poor, often carrots and onions being all there was in the market. Our own vegetable garden was a failure because of lack of water. Potatoes had long been out of the question, and even rice—that staple of the country—was not to be had, as it was not grown in our immediate neighborhood, and it was impossible to bring it from a

point only sixty miles north of us, as the government had forbidden all transportation. The only meat to be had was mutton, and, more often than not, this was goat's meat and exceedingly tough. In our region we had no fish, and fowl was expensive. Fruit, so cheap and plentiful in normal times, was now a luxury, owing to the lack of men to cultivate the vineyards and orchards, to the destruction of fruit trees by locusts and to the difficulties of transportation.

THRIVING ON CEREALS

We were now on a diet consisting mainly of cereals and milk. Cereal and home-made postum for breakfast, soups, lentiles, and cracked or hulled wheat for dinner, and bread and milk or bread and yoghurt (artificially curdled milk) for supper came to be our usual menu. The addition of a stew or fruit made the meal a festive one. Fortunately we had our own cows and so plenty of good milk. Some times there was meat to be had in the markets, but the butchers, who are all Mohammedans, would not sell to Christians, keeping the meat concealed and declaring they had none. Occasionally a sheep would be slaughtered in a public square for some rich Bey, and the man who did it could be persuaded to sell a small piece at a high price. It was a surprise to us that with this limited diet we were all in good health and seemed to be having proper nourishment.

When our small store of home-made grape molasses was gone we were able to obtain a kind of sweetening that was new to us. It was made from raisins and the half-dried grapes picked from the bunches at vintage time, a sort of dark brown sticky-looking stuff half-way between molasses and brown sugar, but only about half as sweet as either. It could be used in cooking and also as a syrup. In some places molasses made from the pods of the carob tree was used, a pitchy black substance with a disagreeable odor.

In all these difficulties our lot was so much better than that of the poor people about us that our problems seemed as nothing by comparison. Certainly facing and trying to solve them made us resourceful and taught us many lessons in economy and adaptation which we should not otherwise have learned.

Conditions Among the Filipina Women

By Marian Wells Woodward

ALTHOUGH the public schools have done much to enlighten the present generation, nevertheless this progress is hindered by conditions in the homes. It is surprising the hold superstition has on the mass of the people, who are very conservative when it comes to adopting new ideas of sanitation and hygiene. No one knows how much superstition obstructs the minds of those who have not received the modern education. Most of the poorer women do not speak English and very little Spanish, and these women must be reached in their homes with a message which will transform the home, and best of all transform the life. The ideal of Christian motherhood must be given, the ideal of a strong, pure, Christian girlhood must be realized, if we are to have a strong church here in Mindanao. The young men come more readily, and with the Training School for young men opening this year in Cagayan it is vitally important that the work for women begin as soon as possible.

The moral condition of many of the young people of this town is heart-breaking. I am working on the Visayan language, first, because I believe I can reach more women through that medium. Young women in school can be reached at once with the English. The Visayan language is more difficult than the Marshall or Gilbert languages because of the use of the passive voice, but I begin to feel that I am on the way to being useful, and am eager to be ready for work.

Here in the towns the upper class live in comfortable homes and lead care-free lives, some living in luxury; but the poor live in thatched houses, built of bamboo, often too near the ground; small overcrowded houses and underfed bodies make them easy prey to disease. There is much tuberculosis, and the custom of sleeping with windows closed helps spread the disease. A boy came here this week with *beriberi*, from a family of six trying to live on six dollars a month. His mother also is ill. In telling him about a change of diet, for rice was their main food, I suggested that he eat more corn. He said, "If you have been trained to like rice, how can you like corn?" They can buy sweet potatoes, though, and greens. Small salt fish at one-half cent apiece, but the fresh fish, unless plentiful, is too costly for the poor man.

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

“Our Dr. Tallmon Sargent is going home this spring, and we are in desperate need of either a man or a woman doctor to take her place. Do you not know of some one who can come *very soon?* Our new Hospital building is ready, nurses are here and in training, and sick folks are flocking to us. The Hospital *must* not be closed.”—*Florence C. Eastman.*

Arizona is coming to the front, and it is announced that the W. B. M. P. has a new member to be known as the Arizona Branch. Idaho Branch, and Boise in particular, has donated a Victrola to the Doshisha Girls' School. Washington and Oregon have filled Miss Denton's cup to overflowing—and Oregon will send one of its gifted daughters to the Music Department of the College. The Southern California Branch is rising to meet great outstanding needs, one of them at her very door, the call for help in Mexico.

Mrs. Albert P. Peck, former President of our Board, arrived February 23, from North China, to spend some months visiting the children. Her advice to us is most timely. Mrs. McLean held a reception for her in March. April first, the Shinyo Maru took Miss Denton away, returning to Japan. A farewell for her was held at Hotel Fairmont.

These are the only kind of bonds we wish to bestow upon our sisters in foreign lands, excepting the bonds of friendship. It is a strange new commodity, but Miss Denton looks very happy as she sits before a table strewn with these evidences of “loyalty to two countries,” as a young Japanese put it when he modestly gave her a fifty-dollar bond. Another friend has given her fifty such bonds to be used entirely as she wishes, still another adds five, and one who has done great things for the Doshisha Girls' School in the past, gives \$5,000 a year for two years if other large gifts can be secured. Besides all this a beautiful

Memorial Building is to be placed in the key position between Pacific Hall and James Hall—this the gift of one family. Of the thrilling moment when this announcement was made at the Doshisha we have an account in Miss Waterhouse's own words, written February 24:—

“This has been another beautiful, warm, bright day, though it was exceedingly frosty and cold this morning, and there is a decided touch of spring in the air. You surely would enjoy our delightful city of Kyoto to-day, even though the leaves are not yet on the trees. I wish you might all have been here to enjoy it with us, but I think you would have been even more interested to have sat shivering with us in ‘faculty row’ in the gymnasium at chapel time the other morning, when President Harada read a letter from Miss Denton. The joy that spread over the faces of those gathered there when her greetings to the girls were read, including the announcement that she was coming ‘home’ soon, would have warmed your hearts and hers as it did ours. And then the excitement when he read that Miss Denton had just received a telegram telling of a generous gift of \$20,000 for a chapel! You would have appreciated something of what it meant to us all if you had sat a few moments longer with us as we bowed in silent thanksgiving, and had been rudely aroused by the banging of the chairs as the girls hastily folded them and piled them at the sides of the room before rushing to their first class. Our hearts are full of thanksgiving to God that we are to have a comfortable and quiet place in which to meet to worship Him. God will certainly reward our dear donor for her many deeds of kindness so lovingly done, and for her great generosity. This last deed will do much in furthering the kingdom of Christ.”

Give Your Life

As Miss Denton traveled toward the Pacific Coast, more gifts, and gifts of wonderful value and character awaited her. The West is presenting her, not only with gifts of gold, but gifts of girls. With whole-hearted enthusiasm parents are offering their accomplished daughters, that these young women may share with the daughters of Japan the rare things which have enriched their own lives, gained from an education in a Christian environment.

With the same loyalty and unselfishness that is prompting fathers and mothers to sacrifice their sons that humanity may be blessed, they are now giving up their daughters for the same end. For the same end—but with what different means! Agonized humanity to-day has but the one cry to men and women alike—“Give your life!” To many a man the answered appeal means the surrendering of that life—to every woman the summons comes with challenging directness—“Live your life—abundantly, devotedly, unselfishly.”

Miss Hilda MacClintock of Chicago is the only one of the three highly cultured and devoted young women offered to the Doshisha, who will be prepared to sail with Miss Denton on the first of April. The entire expense of her journey and salary has been assumed by her family and friends. The University of Chicago is her Alma Mater in a very dear and intimate sense, for her mother and father are both members of the faculty. Her record of scholarship is high, and Miss Denton welcomes her with joy as instructor and companion for the impressionable girl students of the Doshisha.

E. S. B.

Estelle Reed King

Mrs. King was born in Weeping Water, Neb., and attended the schools there during her girlhood. About 1902 she entered the Musical Conservatory at Oberlin where she met Mr. King. To the great needy continent of Africa they believe God sent them as much for their own spiritual development as for the good they might do. They went out under the American Board in August, 1905.

Mr. and Mrs. King were first located at Mt. Silinda, 250 miles west of Beira, a seaport town in Portuguese East Africa. In 1910 the absence of the missionary at Chikore on furlough made it seem best for Mr. and Mrs. King to be sent to that station. Chikore is eighteen miles west of Mt. Silinda. The work there was most congenial. They immediately began to plan an industrial home for the girls there, to be called the Ireland Home.

On their return from their furlough in 1913 they were again located in Mt. Silinda. Here Mr. King's work is the every-day work of the pastor of a church with several additions. He is the mission treasurer, and, being a natural and trained agriculturist, he responds readily

to giving instruction along that line. Mrs. King is a very busy woman with the usual duties of a pastor's wife, entertaining many European guests, playing the organ for services, teaching music in the school, and besides all doing a great service for the girls. She has a class of native Christian women who meet weekly for prayer and testimony and for a discussion of the best methods of caring for their children's life. Also she has had the care of a native baby for a number of years, one brought to her upon the death of its mother. She is also mission librarian and during the past two years she has assisted in compiling a hymn book consisting of 225 hymns and tune. Although Mrs. King's experience both as a pupil in the Conservatory at Oberlin and teacher in the public schools of Oberlin fitted her remarkably for this task it was not easy, as she could select only those hymns that could be made to fit the difficult Chindau. Now that the hymn-book is completed she has begun editing or compiling text-books for the schools, a great need, as at the present time there are none.

The girls at Mt. Silinda School are taught sewing and laundry work besides the regular English branches, and their spare time is spent hoeing and cultivating in the garden. The boys are taught manual training and agriculture in addition to the regular school work. Reports along this line have been very satisfactory to the government inspectors.

At this station they have a church building only recently completed, with a tower that lacks a bell, which is badly needed. Seats must also be furnished, as well as many other little articles necessary to the equipment of a church. This church, which is of brick, was built after the mission was twenty-four years old and after ten years of planning and praying with that end in view.

The report of the American Board, 1916, gives a splendid account of the spiritual awakening among the people of Mt. Silinda. A series of evangelistic services was held by Mr. Hatch of the Basuto mission which prepared the ground for the work that followed. There is also a marked growth in spirituality among the older converts.

One of the greatest trials which comes to our missionaries is that, although our native Christian fathers are pledged, upon entering the church relation, to forego polygamy, in all its forms, later, when their daughters arrive at marriageable age, they often weaken and sell the girls to polygamous husbands.

Beyond Chikore lies the great Sabi valley, and beyond Silinda, the great Buzi country, where live vast numbers of girls who come to the mission stations for refuge from the hateful marriages that are thrust upon them. It was through this Buzi country that our first missionaries traveled on the way to open the centers, Chikore and Silinda, and it has been the dream of the workers all these years to have a chain of stations all along the line. One has recently been opened at Gogoya, forty miles from Silinda.

When we know of the great sacrifices that are being made by our workers in those fields, we should feel that the least we can do is to supply the necessary funds for the work. E. R. C.

Our Field Correspondents

Mrs. L. C. Sewny writes from Refugee Administration, Port Said, Egypt:—

We can hardly realize that it is February. Our winter weather is about over and it is not very severe at any time. We have heavy rains and that makes it cold and damp, and as we have no fires we have to wrap up in the evenings.

I have been very busy since early in November getting the new clothing ready for the refugees, and only finished last week. Miss Kinney helped in the last distributions and yesterday I finished registering the clothing tickets. We have to be very careful to register everything that is given from the storeroom, because if we did not some would get more than their share. I wrote Dr. Barton what a success it has been to have them pay a small amount for their clothing this year. I was surprised to find how ready they were to do it. I think it gave them a feeling of self-respect. Of course we give the children their clothing free.

I have been in a hurry to finish up the clothing distribution, for I may have a call to go to Jerusalem to help in the relief work there. We heard that there is a great need for nurses, and I told Mr. Trowbridge that if they really needed nurses, I felt I should go, for that is the kind of work that I can do best, for although this work is

important and very interesting and from a personal standpoint I shall be sorry to leave, still I think I should go where I can help with the hospital work. A woman not a trained nurse can do the work that I am doing here. Miss Fisher, an English missionary, who has had permission to go, has been in charge of the rug department. She was in school work in Syria before the war and is so glad to be going back. Mr. Reynolds, who has been doing school work here, left for Jerusalem two weeks ago, and we hear he is expecting to open his school there very shortly.

Miss Putney reached the camp Thursday and will begin her school work Monday. What a help she will be, and how splendid her influence will be over these girls! Miss Kinney has a big Sunday school class of the larger girls, and they are so interested in the lessons. She gave them New Testaments last Sunday and that has made them more eager to learn. We have such a nice Sunday school, and Miss Kinney worked to make it so. I wonder if she wrote you that they gave one lira for the Palestine relief. Our refugee women are now making clothes for the refugees in Palestine. They are volunteer workers, and each woman agrees to make so many garments. The Armenian Red Cross ladies are managing the cutting and sending out the garments to be sewed.

I still have the special diet kitchen, but we have only 175 or 180 on the list and after having had 500 that seems very few. My *crèche*, too, is still under my charge and is running smoothly. Miss Kinney's department is growing all the time. I wish you might look in at her girls all in white aprons and looking very attractive. The girls make beautiful things. The health of the camps is so good that there are not many sick, so the hospital is not very full. We have had a good many new babies arrive the past few months.

Miss Carolyn D. Smiley writes from Ahmednagar, India:—

I have passed my first Marathi examination. The written work I did here and the oral in Bombay. I feel now "like the old woman who lived in a shoe," for I have seventy children on my hands. These seventy are not as bad as they might be, because Suwartabai is such a capable matron. I often wonder what we should do without her,

and wish she were triplets! I am not going to dwell at length on the subject of my children in this letter because later I am going to send you an article about them. It surely is a joy to be in the work itself and not just be a Marathi grind!

The general tone of the school is improving. Somehow the girls are waking up to the fact that Christian thinking means doing. Our Messenger Girls (in Messenger Service Clubs similar to Camp Fire Girls) are such a joy. Will send you a picture of them later. They help in the school, in the dormitory and on the playground. I am doing my best to get the athletics really organized—rather a hard proposition, but will, I am sure, be accomplished in time.

Mrs. Smith, Miss Johnson and I have joined the English club here. Many of the people are worth knowing and we find their interest toward mission work growing.

I am housekeeper and enjoy running the bungalow. Mrs. Smith, Miss Bruce and Miss Harris are my inmates and I am the keeper! I was so interested in reading everything about the Jubilee Meetings. I am so glad they were a great success and hope they will bear much fruit.



A Group of the Robber Caste at Sholapur

Mrs. Charles M. Warren writes from Miyazaki, Japan:—

Last year was in many ways a happy one for the kindergarten. The number of children stays about the same whatever individuals may come and go. One of the continuing causes for rejoicing is that certain families from which the older children came to the kindergarten send the younger brothers and sisters as fast as they get old enough. And the more we study the question the more it seems that the reason the kindergarten is not full is that people do not want their children given any religious training or atmosphere. If this be the real explanation, of course we can only wait for a different spirit, trying in the mean time to be wise as serpents in working to bring about the change.

We had the Christmas exercises on December 22, and as it was Saturday afternoon it gave a chance for the graduates to attend and we kept them for a few hours afterwards. A group of big boys was very actively happy and their enthusiasm added to every one's pleasure.

More than forty of the children in school came to renew the old associations and friendships. We played games for two hours and then sat down—on the floor—and had our own Christmas exercises, conducted by one of the oldest girls with two other graduates taking parts, the teacher telling a Christmas story and Mr. Warren giving them a special Christmas message to carry away with them. Then after singing several Christmas hymns, five of the girls went out and brought in the supper—a plate of rice mixed with fish and vegetables, a paper bag of cakes and a diminutive copy of the tea that is “warranted not to hurt the smallest child.”

Now again we are on the last term of the year and before we know it we shall be saying good-by to another class. Altogether we have graduated eighty-five, but a large number of these (considering the few years that have passed), over twenty, have moved away and some have gone away to school. Our first graduates were three, of whom one only has been in town recently. He is now in the second year of high school, but will go in April to a school that prepares for the navy.

We who are responsible here depend constantly on the prayers of you who in America are also doing this work. In faith, and by prayer, we shall conquer.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

A Toast To Our Veterans

Our veteran missionaries still active.

These we count over, one by one, with a sense of honor and gratitude for their devoted service. Beginning in the early days of our Board adventure, they bravely met pioneer conditions in getting to their fields and establishing themselves among questioning and sometimes reluctant people. They are the part now remaining to us of the larger band who opened up highways of service over which younger workers travel with comfort to-day. They made schools for us, modeling them first in miniature, with two or three girls "sitting knee to knee"; they measured with practical wisdom the defects of native home life and set about providing remedies; they organized and trained corps of Bible women; established the station-class feature with its far-reaching influence; adopted social settlement plans infusing them with the oxygen of evangelism; reached out with compassion to the poor who had no wage-earning opportunities and set in motion suitable industries which have influenced the economic situation in their neighborhoods.

As President Mackenzie says in the biography of his father, John Mackenzie of South Africa, "It is when one reads the life story of these missionaries in heathen and primitive lands that one realizes the breadth and the strength of grasp which the Christian religion lays upon human society."

We give you these active veteran missionaries of our Board, Mrs. Mary K. Edwards, eighty-eight years young, and all her noble sisterhood.

Our veteran missionaries now resting, after toil.

Some of these can still appear upon our platforms and thrill hearts with their memories. They are a constructive force for missions in their home towns and surrounding districts. One of the few remaining to us of the Pioneers, Mrs. Ursula Clarke Marsh, was able

to come across the continent to the Jubilee Meeting and there to give a ringing message, every word of which was distinctly heard by the most remote listener in Park Street Church.

Others, through age or infirmities, can only look upon activity, no longer engage in it. But they have still a great loving and a great praying as their part in our campaign. These spiritual energies we rely upon; we must have them.

We give you this choice group retired from their mission fields, but still a power in the great movement they love!

Our veterans who have been leaders at the home base.

Sowers of seed and cultivators of tender plants in the churches, keeping the high aim set by the founders of the Woman's Board, these persevering and consecrated women have organized, studied and prayed that the "other women" might be won to the cause. Loyalty to the Board has characterized their efforts. They have been executive officers of the Board, presidents of Branches and auxiliaries, secretaries and treasurers; they have toiled on program committees; they have concentrated talent upon the problems of organizing children and young people for missions.

From their hands the younger generation receives this organization which we call the Woman's Board, and finds it strengthened and enriched by their devoted wisdom. We rejoice that many such are with us still, more or less active according to physical ability, still strong for counsel and prayer.

We give you these veteran leaders to whom we are all indebted, thanking God for every remembrance of them.

Our veterans of the quiet life.

Here we meet a vast company. Go to any missionary meeting and they are there, few or many, to grace it and to warm the speaker's heart. They do not suspect that they grace or warm a meeting. They are modest, too modest, about the help they have given through many years, and sometimes they even say, "I am so old now I do not count for much—but I do love this work!" But the loving and the praying do count!

It is worth going a long way to a meeting when one elderly woman grasps your hand to thank you for the talk, and adds, "I have

taken and read LIFE AND LIGHT every year but one since it was published"; and another with shining eyes expresses her deep interest in the Conquest Program. In fact, although there were younger people out that day, memories of the gathering emphasize the numerous earnest faces marked by lines and wrinkles, and lighted by an inward enthusiasm for God's Kingdom. Many of this class must abide in the quiet of home. Here, because of the fund of knowledge and love garnered from the years, they live as our fellow-workers still, by reason of constant interest and prayer. They must all remember that we value them and are stronger because of their spiritual support.

We give you the quiet veteran lives passing on toward the sunset with blessing in their train.

M. L. D.

A Cycle of Prayer for the Conquest Program Campaign

April 8-May 7, 1918

The sub-committee on prayer of the Central Committee for the Conquest Program, believing that the success of the campaign will depend upon the number and the earnestness of those who "wield the force of prayer" in its behalf, sends this cycle by way of reminder and as an aid to definiteness.

APRIL

- | | |
|---|--|
| <p>8—Monday. That the Conquering Christ may have His way within the heart and life of every Conquest Program worker.</p> <p>9—Tuesday. That workers may realize the strategic importance of these war-stricken days for reaching the hitherto uninterested with the appeal for a world-wide Christian advance.</p> <p>10—Wednesday. For guidance for all Branches now engaged in securing their Conquest Program Committees.</p> <p>11—Thursday. For the Conquest Program Conference to be held this day at Syracuse, N.Y., and for the committee for Central Association to be formed from it.</p> | <p>12—Friday. For the Conquest Program meetings to be held in Vermont Branch on this and the days of next week.</p> <p>13—Saturday. For guidance for those preparing Conquest Program literature, and that it may meet the need of those who will use it.</p> <p>14—Sunday. For the Conquest Committee of Essex South Branch.</p> <p>15—Monday. For boldness and spiritual power to be given all speakers who present the Program.</p> <p>16—Tuesday. For growing vision and earnest reconsecration on the part of former auxiliary members.</p> <p>17—Wednesday. That the message may come with such power to women who have hitherto not</p> |
|---|--|

- given themselves to this missionary cause that many shall enlist.
- 18—Thursday. For the Conquest Committee of Hampshire County Branch.
- 19—Friday. For the Conquest Committee of Hartford Branch.
- 20—Saturday. For the deepening of prayer life in our societies and churches and on the part of every Christian woman.
- 21—Sunday. For increasing recognition among our Congregational women that we are but stewards of God; for large increase in gifts of money.
- 22—Monday. For the Committee in the North Middlesex Branch holding its first meeting on this day.
- 23—Tuesday. For the meeting in Worcester County Branch to be held on this day, and for the committee which will grow out of it.
- 24—Wednesday. For the Conquest Committee of Springfield Branch.
- 25—Thursday. For all groups which have already adopted the Conquest Program, that they may be earnest and eager workers.
- 26—Friday. For skill and tact in summoning young women to adopt the Program.
- 27—Saturday. For the Conquest Committee of Middlesex Branch.
- 28—Sunday. That out of our Conquest Program work may come many volunteers for over-the-seas service.
- 29—Monday. For the Conquest Committee in Norfolk and Pilgrim Branch.
- 30—Tuesday. For that optimism which grows out of unalterable faith in the Conquering Christ; for belief that even the impossible may through Him be brought to pass.
- MAY
- 1—Wednesday. For the selection of the right women for Branch committees now being formed.
- 2—Thursday. For the Conquest Committee in Suffolk Branch.
- 3—Friday. That there may be an increasing number of women praying for the Conquest Program work.
- 4—Saturday. For skill in presenting our call to service in the missionary army to those who are giving their dearest to the army in France.
- 5—Sunday. For the Conquest Committee of Old Colony Branch.
- 6—Monday. For guidance for leaders in the Board and Federation as they co-operate in this campaign.
- 7—Tuesday. For growth of the spirit of self-giving.

Concluded from page 204

hand in Japan. Poor Turkey cries for life itself—not for the way to live, though that will come. Is not this the call to women to “sacrifice, and scorn to call it sacrifice”?

“A great government,” says Miss Burton, “has urged its Mission Boards not to fall back in the stress of this colossal conflict, but to hold fast and press onward, that when the rebuilding of the world begins the advantage of growing gained in Europe may not be swallowed up by loss in Christ’s Kingdom in Asia and Africa.” The *world* to build anew. May we have our worthy part in the building!

Sarah Delia Lane

A life of far-reaching influence came to its earthly close on the morning of March 21, when Mrs. Lane fell asleep in Jesus at "Bouldercroft," her home in Bedford, Mass., at the age of ninety-one years, five months. She was born in Buckland, Mass., October 27, 1826, the daughter of Rev. Benjamin F. Clarke and Sarah Chapin. She was graduated from Mt. Holyoke Seminary in 1845, her mother being a friend of Mary Lyon. After a short period of teaching, at Holly Springs, Miss., she became the wife of Hon. Jonathan A. Lane, an influential Boston merchant, to whom she was a help intellectually as well as in the work of Union Church, of which both were members. It is characteristic that her earnings as a teacher assisted in the education, at Amherst and Andover, of her younger brother, Rev. James F. Clarke, D.D., the pioneer missionary to Bulgaria. Her sister Ursula, who married Rev. George D. Marsh, belonged to the first group of seven missionaries sent out by the Woman's Board of Missions. Mrs. Marsh came from her present home in Claremont, Cal., to attend the Jubilee last October and tarried till after Mrs. Lane's funeral, her presence being a great comfort to her sister during the last weeks of her life.

For more than half a century the home at 623 Tremont Street was a center from whence radiated lines of benevolence reaching to the ends of the earth. Its gracious and generous hospitality will long be remembered by multitudes. There was always room for another around the lively board. Dr. Wilfred T. Grenfell spent his first night in Boston beneath its roof, and missionaries from all parts of the globe, many of them relatives, were frequent guests. Here were born five noble sons who grew to manhood, also a little daughter who lived but two years. Three sons are still living, viz.: Frederic H. of New York City, president of the Allen-Lane Co. of Boston, of which his brother, Benjamin C., is treasurer and manager; and Alfred C., professor of mineralogy and geology at Tufts College. The family circle was often augmented by nephews and nieces who came to the city for study, and to whom Mrs. Lane was almost a second mother. Among them are Elihu G. Loomis, a Boston lawyer, whose four sons are in the national service; Rev. Samuel Lane Loomis,

D.D., whose only son is an aviator in France; James C. Clarke, formerly an American Board missionary, and Rev. Wm. P. Clarke, now of Salonica; and Elizabeth C. Clarke, still at Sophia.

The death of Mrs. Lane's husband in 1898, followed in less than six months by that of her oldest son (who married Harriet Winslow of Norwood), and again in five years by the death of her youngest son, were deep experiences which revealed the strength and beauty of her Christian faith. Sorrow seemed to intensify her desire to help in the upbuilding of God's kingdom, and giving became one of her chief pleasures in later life. The well-equipped kindergarten at Sofia is only one of several enduring monuments to her memory. Travel at home and abroad enlarged her vision of opportunities for stewardship. For twenty-five years she served as president of the Boston Children's Friend Society. During the Civil War she was untiring in work for the soldiers, and in 1862 Governor Andrew appointed her on the Educational Commission for Freedmen's Relief. She was one of the little group who met in the parlor of James Freeman Clarke to organize the New England Women's Club, and was among the first to identify herself with the Woman's Board. Her associates in every form of service came to rely upon her superior judgment, to recognize the keenness of her intellect, and to feel the power of a truly consecrated life. When compelled to retire from public work, owing to the infirmities of age, lameness and failing sight, she still followed the events of the day as well as the onward march of great Christian movements, with unabated zeal, and retained to the end a loving interest in the personal affairs of friends and relatives.

When long past eighty Mrs. Lane planned and superintended the building of a house in Bedford, on the place where her husband was born and where her summer home had been for many years. Here the funeral services were conducted by Rev. Ernest Graham Guthrie, pastor of Union Church, and the same male quartet that sang at her husband's funeral again furnished four hymns of faith. At the burial in the family lot in Shawsheen Cemetery, Bedford, one felt that there should be "no sadness of farewell," but rather a sense of rejoicing that she had seen her "Pilot face to face," and been granted "an abundant entrance into the everlasting Kingdom of our Lord and Saviour, Jesus Christ."

F. J. D.

Junior Department

A MISSION BAND ADVENTURE

By Harriet Holmes, Hyde Park, Mass.

If ever the entertainment method of raising money is justifiable, it was in this case, when, in the course of teaching the study-book by the most approved means, namely, dramatization, a good little play developed almost without effort. In *African Adventurers*, Jean Kenyon Mackenzie has given us a classic that deserves a chance to charm and instruct every one in the church, old as well as young.

Of course systematic giving is fundamental, and the habit should be born in the Mission Band period; but it seems to me, in the light of the experience I am relating, that children may use this supplementary method even when it is not justifiable for grown-ups. First, because they are at the age when dramatics serve an educational purpose, fixing facts and impressions as nothing else does; second, because at the same time they are developing self-reliance, responsibility, punctuality, and other good habits of character as well; third, because it is play for them, and they do not lack time and energy for it that with older people should be given to other things; fourth, because there is no way like it for helping the leader to know her children, and lastly, because an entertainment by the children brings to the church parents and friends who do not often get there, and who are helped by the Christian friendliness of the church people.

I am not young, and have nerves that hate noise and confusion and lean toward quiet, well worked-out programs, however I explain to them the needs of the active child; so it was against inclination that I reached these conclusions in my own band. I had had no training or experience in dramatics, but secured the assistance of a younger woman who had, and I found the children's ideas of value, also.

We used about thirty children in the play. Some preferred the equally useful work of mimeographing programs and tickets, soliciting contributions for a food table, and so on. We had a good-sized stage with footlights and curtains, and we browned the children

with powder from a theatrical supply store (with such startling effect that the play was half over before I could pick out individual children in the dressing-room). Our costumes were simple, involving no expense.

There were eight scenes or episodes described here not as on our programs, but so as to give to other leaders as much information as possible of their contents. The play was based, of course, on *African Adventurers*.

1, Andungo receives message from her daughter Asala; 2, Andungo begs to visit Asala; 3, Andungo and Mejo talk at supper; 4, Asala comes home; 5, Asala visits the mission school and secures a great promise; 6, The boy Teachers start for their vacation schools: Obam's sermon to the dwarfs; 7, Efa's illness: the boys in danger; 8, Efa's return: happy ending of vacation school.

Probably there was more dialogue in proportion to action than would be ideal; but the African idioms, as Miss Mackenzie translates them, are so fascinating that there was no flagging of interest. Not a child needed prompting throughout, so great was the interest of each. They were not unusual in histrionic ability, with one or two exceptions.

I dare to hope that the money cleared by this means is not larger than the spiritual gain to the church and Kingdom through the training it gave the children in organized Christian work. They were steady and faithful, and I tried at every step to have them feel a high purpose, and see the conditions of success.

Some part of the idea which I aimed to leave with the children by this year's study, brought to a climax by the play, may be best summed up in the little song I wrote for them to sing to the tune of "Hail to the Brightness of Zion's Glad Morning," one stanza of which follows:—

We are the Church's new army in training,
Glad we can share in its errands of love.
Strong though the wrong in the world still remaining,
Mightier the power that is ours from above.

A Grand Finale

This is the time of year when Mission Band or Junior Christian Endeavor leaders are considering how best to bring to a close the year's work and leave a lasting impression in the mind of each child. One excellent means of so doing comes out very clearly in Miss Holmes's account. The value of a simple dramatic presentation of a story, already very familiar to the children through study, is undoubted, whether it be used as a means of raising money or done for the children alone.

Then there is also the party which always makes an interesting and fitting close especially if the children are made to feel that they are giving it, not being merely entertained. This may be accomplished by letting the band act as hosts for other children in the church or neighborhood, themselves doing as much of the actual work of preparation and planning as possible. Oriental games, a brief program, hand-made invitation cards, an exhibit of curios or product charts of the country studied—all these may be features of interest to the visitors. The spirit of service must be carefully cherished in a party of this sort to have it produce the desired effect.

If the study has been along the lines outlined in "Suggestions to Leaders Using *African Adventurers*," with the various groups such as the S. S., I. I. and C. C., a program of a somewhat more formal sort may be contrived. Here, too, care should be taken to have the children do the planning and the work and to prevent any appearance of "showing off." An exhibit such as that given in the pamphlet mentioned above, with each group responsible for its part, will be interesting to visitors or parents if they are invited. The Doers of Deeds, rather than try to tell what they have done, might well present the Children's Stereopticon Lecture on Miss Sewall, their own missionary and her work. This may be borrowed from the Board free except for transportation charges, and will be one effective way of showing the work which the children's gifts are to do. It also links the year's study, and the spirit it has inculcated, with the regular piece of work in another land for which the children are peculiarly responsible. It might take the place of dramatic presentation in the exhibit plan. The Doers might also act as ushers, since they have not so definite an exhibit to be shown. In

so far as may be, let this be a group affair and not a case for individual children to stand out.

Whatever the means used, the "Grand Finale" should be an expression of the impression which the children have received. If it is simple, natural, full of the spirit of service for others as well as a sympathetic understanding of our African friends, then indeed the year's study will have succeeded.

R. I. S.

Suggestive Helps for the Junior Party

Livingstone Hero Plays—dramatized version of Miss Mendenhalls' six Livingstone Hero Stories, by Anita Ferris. Price 10 cents.

Lighting the Dark Continent—an African pageant for children, by Ellen C. Parsons. Price 10 cents.

Children at Play in Many Lands, Katherine Stanley Hall. Found in the loan library of the Board and in most public libraries.

How to Make an African Village. Price 15 cents.

A Quick Trip to Japan. Methodist Board, 36 Bromfield Street, Boston. Price 10 cents.

A Chinese Social. Same publishers as above. Price 5 cents.

A Trip Around the World. Mimeographed only.

These last three may be borrowed from the Exchange Bureau of the Woman's Board for inspection at a charge of 5 cents. They are useful for a society which has not studied Africa.

This is the season for Branch Rallies as well as for local parties. Does the Junior Department of your Branch hold a children's Missionary Rally? If so, do you co-operate by taking a good delegation? You will find a rally a valuable aid in keeping the interest of the boys and girls. They like to feel that they are part of a large group, a *big* thing.

Leaders of Greater Boston are already planning to attend, with their children, the May Festival which is to be held in Union Congregational Church, Saturday, May 11, at 2.30 o'clock. If you would be interested to bring a group but have received no notice of the Festival, will you please notify the Junior Department at once, that the error may be rectified? We want all the Congregational children of Boston and vicinity to have a share in the fun and new interest which the Festival brings.

Four Ways of Giving

1. **THE CARELESS WAY.**—To give something to every cause that is presented without inquiring into its merits.

2. **THE IMPULSIVE WAY.**—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. **THE SELF-DENYING WAY.**—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and complacency.

4. **THE SYSTEMATIC WAY.**—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

Woman's Board of Missions

Receipts, March 1-31, 1918

MRS. FRANK GAYLORD COOK, *Treasurer*

Friend, 500; Friend, 50; Friend, 30;
Friend, 25; Friend, 3; Friend, 1;
Friends through Dr. Gurubai Karmar-
kar, 38; Miss Faith H. Schultz, 10, 657 00

MAINE

Eastern Maine Branch.—Mrs. J. Ger-
trude Denio, Treas., 347 Hammond
St., Bangor. Bremen, Ch., Ladies, 1;
Calais, Aux., 85; Machiasport Ch., 2;
Searesport, Aux., 8, C. E. Soc., 17, 113 00

Western Maine Branch.—Miss Annie F.
Bailey, Treas., 132 Chadwick St.,
Portland. Harpswell, Ladies' Cir., 2;
Portland, High St. Ch., Aux., Th. Off.,
35.12, Second Parish Ch., Aux. (Th.
Off., 26), 29.26, State St. Ch., Aux.,
175, Woodfords Ch., Aux., 28.42, S. S.,
2.38, 272 18

Total, 385 18

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. Jennie
Stevens Locke, Treas., 21 South Spring
St., Concord. Keene, First Ch.,
F. M. S. (prev. contri. const. L. M.
Miss Laura Tilden); Nelson, Aux., 21;
Washington, Ch., 90 cts., 21 90

VERMONT

Burlington.—Friend, 3 00
Vermont Branch.—Miss May E. Manley,
Treas., Pittsford. Orwell, Ch., 8 42

Total, 11 42

MASSACHUSETTS

Friend, 300 00
Andover and Woburn Branch.—Mrs.
Henry A. Smith, Treas., 42 Mansur
St., Lowell. Lowell, Kirk St. Ch.,
Woman's Assoc., 62.50; North An-
dover, Aux., 30; Wakefield, Aux., 58, 150 50

Berkshire Branch.—Miss Mabel A. Rice,
Treas., 118 Bradford St., Pittsfield.
Becket, North, Ladies' Aid, 2; Ca-
naan, N. Y., S. S., 5; New Marlboro,
Aux., 1.50; Peru, Aux., 14; Williams-
town, Aux., 410.80, Home Dept. S. S.,
40; Less expenses, 14.20, 459 10

Cambridge.—Miss Adeline A. Douglass, 50 00

Essex North Branch.—Mrs. Leonard H.
Noyes, Treas., 15 Columbus Ave.,
Haverhill. Haverhill, Bradford Ch.,
22.50, Centre Ch., 25.80, Aux., 20, 68 30

Essex South Branch.—Mrs. B. LeC.
Spurr, Treas., 72 Elm St., West Lynn.
Beverly, Dane St. Ch., Aux., 70,
Friend, 30; Gloucester, Trinity Ch.,
Aux., 11, 111 00

Franklin County Branch.—Miss J. Kate
Oakman, Treas., 473 Main St., Green-
field. New Salem, Ch., 7.50; North
New Salem, Ch., 1.25, 8 75

Hampshire County Branch.—Miss Har-
riet J. Kneeland, Treas., 8 Paradise
Road, Northampton. Sale of War
Recipes, 75 cts.; Amherst, First Ch.,
Aux., 100, Blue Birds, 3, Second Ch.,
Jr. C. E. Soc., 50 cts.; Amherst, South,
O. J. S., 4; Easthampton, Payson Ch.,
Aux., 30; Hadley, North, M. C., 1;
Hatfield, Miss Charlotte Woods, 10,
Aux., 10.50, Real Folks, 50; North-
ampton, Edwards Ch., Friend, 100,
Aux., 121, First Ch., Aux., 100, Jr.
C. E. Soc., 5; Williamsburg, Aux., 145, 680 75

Middlesex Branch.—Mrs. Frederick L.
Claffin, Treas., 15 Park St., Marlboro.
Holliston, First Ch., S. S., 2.85; Marl-
borough, Woman's Club, 40; South Sud-
bury, Woman's Aid, 10, 52 85

Norfolk and Pilgrim Branch.—Mrs. Mark
McCully, Treas., 115 Warren Ave.,
Mattapan. Hanover Centre, First
Ch., 12; Holbrook, Aux., Th. Off.,
39.10; Milton, East, Aux., 10; Plympton,
Aux., Th. Off., 12.40, Prim. S. S.,

33 cts.; Plymouth, Jr. Dept. S. S., 5;	
Quincy, Bethany Ch., S. S., 12.03;	
Randolph, Aux., 16.50, S. S., 10;	
Weymouth, East, S. S., 1.80,	119 16
<i>North Middlesex Branch.</i> —Miss Julia S. Conant; Treas., Littleton Common. Ashby, Aux.,	21 00
<i>Old Colony Branch.</i> —Mrs. Howard Lathrop, Treas., 3320 North Main St., Fall River. Attleboro, Aux., 1.40; Middleboro, Sunshine Miss. Girls, 5; Taunton, Broadway Ch., Aux., 20.50,	165 50
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, 1078 Worthington St., Springfield. Springfield, Miss Julia C. Rogers, in mem. of her mother, 25, South Ch., Aux., Friend, 25; Westfield, First Church., S. S., 30,	80 00
<i>Stuffed Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Off. at Ann. Meet., 64.53; Mrs. Emily L. MacLaughlin, 10; In mem. Martha Webster Miller, 10; Boston, Old South Ch., Aux., 76.77, Union Ch., O. J. S., 52 cts.; Boston, East, Maverick Ch., Rev. Sidney Lovett, 10; Cambridge, Mrs. Martha C. Nash, 100, Mrs. Kate W. Swett, 100; Dorchester, Second Ch., Monday Miss. Soc., 100, Village Ch., Chickatawbut Camp Fire, 5; Neponset, Stone Aux., 8; Newton, Eliot Ch., Aux. (Mrs. W. O. Trowbridge prev. contri. consti. L. M. Mrs. Carrie Buswell Hollings); Newton Highlands, Aux., 60; Newton, West, Second Ch., Women's Guild, 121.44; Newtonville, Central Ch., Woman's Assoc., 150, Guild, 20; Roslindale, Mary and Martha Guild, 20; Roxbury, Eliot Ch., Aux., 12.57, Imm-Walnut Ave. Ch., For. Dept. (Len. Off. 103.12), 120.12; Somerville, Prospect Hill Ch., Dau. of Cov., 10,	1,013 95
<i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Friend, 10, King's Messengers, 10; Lancaster, Sunshine Club, 1; Leominster, Aux., 25; Spencer, Jr. C. E. Soc., 2.13, S. S., Jr. Dept. 11.70, Kinder., 2.12; Upton, Aux. (to const. L. M. Mrs. George E. Russell), 25; West Boylston, Ch., 15; Worcester, Central Ch., Jr. Dept. S. S., 16, Plymouth Ch., Woman's Assoc., 50,	167 95
Total,	3,448 81

LEGACY

<i>Springfield.</i> —Mrs. Emily Piper, by James D. Dunning, Extr.,	1,401 00
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RHODE ISLAND

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. Anna Reed Wilkinson Fund, 7.50; Darlington, S. S., 5; Providence, Beneficent Ch., Beneficent Dau., 2, S. S., 35, Plymouth Ch., S. S., 6.75,	56 25
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CONNECTICUT

<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. on bequest Mrs. M. S. Harris, 500; Lyme, Raynolds Club, 25; New London, First Ch., Aux., 11; Plainfield, C. E. Soc., 5,	541 00
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 400; Hartford, Asylum Hill Ch., Aux., 370, Mrs. S. T. Davison, 40, First Ch., Aux., 100, Fourth Ch., S. S. Prim. Dept., 5, Immanuel Ch., M. B., 5, Windsor Ave. Ch., Aux., 77; New Britain, First Ch., Y. W. F. M. S., 65, South Ch., Aux., 16, Rockville, Aux., 70; West Hartford, Greystone League, 5; Windsor Locks, Aux., 250,	1,403 00
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 70; Mrs. Malcolm, 5; Barkhamsted, Aux., 4.28; Bridgeport, King's Highway Ch., 9.60, Park St. Ch., Aux., 150, Endeavor Cir., 10, Fullerton Cir., 25, Sarah Hubbard Mem. Cir., 5, West End Ch., 25; Danbury, Aux., 10; Greenwich, Aux., 248.32; Meriden, First Ch., C. E. Soc., 15; Middletown, First Ch., Aux. (prev. contri. by Friend const. L. M. Miss Marion H. Strong, by Mrs. E. P. Augur const. L. M. Miss Martha Ross, by Mrs. J. H. Bunce, const. L. M. Miss Ida M. Keigwin); Ridgefield, Aux., 44.90; Shelton, Aux. (prev. contri. const. L. M. Mrs. Hattie Palmer); Stratford, Aux., 50; Thomaston, Miss Esther B. Potter, 30,	702 10
Total,	2,646 10

NEW YORK

<i>New York State Branch.</i> —Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Brooklyn, Mrs. Euphemia J. Warner, 400, Central Ch., W. F. M. S., 135, Ch. of the Evangel, Woman's Assoc., 75, Parkville Ch., Philathea Cl., 10, Puritan Chapel, S. S., Jr. Dept., 15; Buffalo, Fitch Memorial Ch., Inasmuch Cir., 5, Plymouth Ch., Jr. M. C., 20; Camden, S. S., 10; Java, M. S., 10; Mt. Vernon Heights, W. M. C., 10; New York, Bethany Ch., 15, Broadway Tabernacle, Soc. for Woman's Work, 150, Manhattan Ch., Woman's Guild, 40; North Bangor, S. S., 2; Pulaski, W. M. S. (prev. contri. const. L. M. Miss Elizabeth Fuller); Schenectady, Pilgrim Ch., Aux., 15; Syracuse, Danforth Ch., Y. L. Aux., 20, Good Will Ch., Woman's Guild, 28; West Windfield, W. F. M. S., 27.77,	987 77
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PHILADELPHIA BRANCH

<i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington. D. C. D. C., Washington, First Ch., Miss. Club, 50, Mt. Pleasant Ch., Aux. 50; N. J., Closter,	
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Aux., 25; East Orange, First Ch., Aux. 25, Trinity Ch., Aux., 100; Egg Harbor, Emmanuel Ch., 9; Montclair, Plymouth Ch., Aux., 5; Newark, First Ch., Aux., 25; Upper Montclair, Aux., 50; <i>Pa.</i> , Kingston, W. M. S., 7.50; Lansford, Y. L. M. S., 10; Le Raysville, Ch., 5; Minersville, 15; Scranton, Plymouth Ch., 18.50	395 00	Donations, Buildings, Specials, Legacies	7,163 45 1,108 73 400 50 1,401 00
		Total	10,073 68
		TOTAL FROM OCTOBER 18, 31, 1918	TO MARCH
		Donations, Buildings, Extra Gifts for 1918, Specials, Legacies,	55,337 79 19,174 33 16,509 38 1,352 55 12,026 05
		Total,	104,400 10
GOLDEN ANNIVERSARY GIFT			
		Previously reported, Receipts of the month,	257,444 76 151 40
		Total,	257,596 16

Woman's Board of Missions for the Pacific

Receipts for January, 1918

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland. Alturas, 5; Auburn, S. S., 11.09; Berkeley, First, 47.10; North, 26.02; Park, 5.18; Big Valley, S. S., 1.24; Campbell, 36.70; Ceres, First, 2.10; Crockett, 2.20; Eureka, S. S., 10.65; Ferndale, S. S., 21.55; Fort Bidwell, S. S., 1.15; Fresno, First, 12.50; Pilgrim, 10, Japanese, 1; Grass Valley, 3.15, S. S., 75 cts.; Hayward, 5.57; Kenwood, 4.82; Lodi, First, 29.52, S. S., 1.59; Martinez, 3.25; Mill Valley, 1.45; Niles, 4.40; Oakland, Boulevard, 3.50, Calvary, 40, Guild, 200, First, 147, C. R., 1.85, Fruitvale Ave., 3.77, Olivet, 81 cts.; Oleander, 8; Pacific Grove, 13.75; Petaluma, 14.25; Pittsburg, 5.46; Porterville, 10; Redwood City, 15; Sacramento, 1.94; Salida, 1.82; San Francisco, Richmond, 5; Sanger, 13; San Juan, S. S., 1.50; San Rafael, S. S., 4.15; Santa Rosa, Todd, 1.70; Sebastopol, 4.50; Stockton, C. R., 2.50, S. S., 6.10; Suisun, 3.50; Sunnyvale, 4.75; Tulare, 2; Woodside, S. S., 2; Friend, 10.05; Personal Gift, Miss Goodell, 6.25; Personal Gift, Mrs. Parker, 15; Personal Gift, Mrs. Frank Sadler, 1,

805 63

Southern California Branch.—Miss Emily M. Barrett, 178 Center St., Pasadena. Bloomington, 26; Chula Vista, Guild, 10; S. S., 5; Compton, S. S., 5.50; Etiwanda, S. S., 7.50; Graham, 1; La Mesa, Central, 25; Los Angeles. Bethany Memorial, 3, Colegrove,

5, First, 148.44, J. O. C. Class, 8, Garvanza, 10, Messiah, 28, Olivet, 5, Pilgrim, 10; Oneonta Park, S. S., 5.22; Ontario, 25, S. S., 20.10; Pasadena, First, 50, S. S., 11.80; Ramona, S. S., 3.50; San Bernardino, 8; San Diego, First, 19.75; Santa Ana, 46; Sierra Madre, 8; Whittier, S. S., 18.50, 513

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Bellingham, 5; Colville, 5.07; Everett, 25, S. S., 8; Kennebec, S. S., 5; North Yakima, 10; Pullman, 10.55; Ritzville, Zion German, 10; Seattle, Edgewater, 15, Green Lake, 9, Plymouth, 175, Prospect, S. S., 7.50, Queen Anne, 9.92, West Seattle, S. S., 3.56; Sunnyside, S. S., 1; Walla Walla, 57.87,

357 47

OREGON

Oregon Branch.—Agnes M. Phillips, Treas., 434 East 48th St., Portland. Beaver Creek, St. Peter's, 1.10; Clackamas, 1.30; Eugene, 42.71; Forest Grove, 44; Hillsboro, 2.50; Hood River, 11; Hubbard, 6; Oswego, 50 cts.; Portland, First, 16, S. S., 15, Highland, 1.54, Laurelwood, 2.50, Park Rose, 1.80, Sunnyside, 3.35; Rainier, 3; Sherwood, 40 cts.; Smyrna, 2; The Dalles, 15,

169 70

IDAHO

Idaho Branch.—Mrs. C. E. Mason, Treas., Mountain Home, Ida. Ontario, 1; Pocatello, 2,

3 00

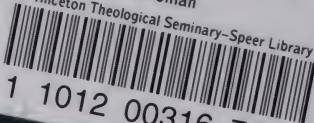
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Life and Light for Woman

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